

# SIGNAL OF LIBERTY.

"The inviolability of Individual Rights, is the only security of public Liberty."

Edited by the Executive Committee.

ANN ARBOR, WEDNESDAY, OCTOBER 20, 1841.

Volume I. Number 26.

## THE SIGNAL OF LIBERTY,

Will be published every Wednesday morning in Ann Arbor, Washtenaw county, Michigan, by the Executive Committee, for the Michigan State Anti-Slavery Society.

N. SULLIVAN, PRINTER.

TERMS.—\$2.00 per annum, in advance. \$2.50 in six months. \$3.00, if payment be delayed to the close of the year. A strict adherence to the above terms will be observed in every case.

No paper will be discontinued until all arrearages are paid.

ADVERTISEMENTS thankfully received and inserted at the usual prices in this vicinity.

Any friend of humanity desiring to aid the cause of Liberty, is authorized to act as Agent.

All REMITTANCES and all communications designed for publication or in any manner relating to the "Signal of Liberty," will be hereafter addressed (post paid) to "SIGNAL OF LIBERTY, Ann Arbor, Mich."

## SIGNAL OF LIBERTY

Wednesday, October 13, 1841.

### "It is not time yet."

Last year, when abolitionists were called upon to support, by their votes, the principles of Liberty, they wished to be excused "just for this once." Many of them have repented, and are now determined to be consistent voting anti-slavery men. Now we are met by no small number of pro-slavery partisans, chiefly Whigs, who do not wish to meet the positions of the Liberty party in the face, and they therefore attempt to create a false issue, by saying, "We have no doubt the time is coming when there will be but two parties—a liberty and a slavery party; but the time is not yet come; the movement is premature, and will be now unsuccessful, although ultimately triumphant. When I think the proper time has come, I too shall join the liberty party; but till that time shall have arrived, I shall vote as I have done."

There have been such people in all ages of the world. The Jews were accustomed to the same method of self-deception. When their prophets foretold events which intimately concerned their welfare, and which they could not but believe, they said, "He prophesieth of things that are afar off; the vision that he seeth is for many days."

When the propriety of changing the pledge against the use of ardent spirits into a total abstinence pledge was first agitated, many a good minister and deacon prophesied the destruction of the cause if such a measure should be persisted in. It would produce disunion, contention and strife, and perhaps the ruin of the whole undertaking. We who live five years after that time know how vain have been these anticipations. And we see now distinctly, that that is the only footing on which the cause can prosper.—The real friends of temperance have all become total abstainers; while a few members of the old societies, who never had any heart in the cause, have gone back to their rum-drinking habits.

A similar crisis has now occurred in the anti-slavery cause. The eyes of some have been opened, so that they see the necessity and consistency of voting, as well as praying and talking against slavery, while at the same time not a few have been crying out, "We can't go with you"—"You'll ruin the cause"—"You'll divide the friends"—"The other great interests"—"Don't bring it into politics"—"It is not time yet," &c. Notwithstanding these shouts have been ringing in their ears from every side, from the learned and the ignorant, from the church and the pro-slavery caucus, from real friends and open foes, the conviction that slavery must be opposed politically is spreading through community with immense velocity, and at a pace, constantly accelerated. It begins to be acknowledged by pro-slavery partisans. The very objection at the head of this article, "It is not time yet," admits tacitly that at a future time, political action will be right and proper.

But, admitting that political action against slavery is proper in itself, is it true that the proper time to use it has not arrived? The political power of slavery is in exercise today, and has been since the government was established. It is exercised by a slaveholding President, and its political influence is felt through the nation in all its concerns—in carrying on a war to catch slaves—in the unequal division of the public revenue—in the National Gag—in the appointments of ministers to Foreign Courts—and in the continuance of our national slave trade.—The United States Government have even legislated so low as to prevent a colored man to drive a mail stage. Pro-slavery political power is exercised in the slave States, without intermission, in rigorous enactments

against the slave—in making laws to lynch abolitionists—in plundering the post offices—in driving the free colored people from their homes—legally extorting from them their property—depriving them of education—and "making their lives a prey." In the free States, pro-slavery political power displays itself in its oppression of the colored man—depriving him of his vote—of trial by jury—and in some cases of his vote in courts of justice, and of protection from the white man's violence. We see, then, that slaveholders have no scruple to use their political power now, and ought it not to be resisted now politically!

But we ask, if the time has not yet come, when will it come? What shall we wait for? Shall we be better prepared to leave the old political parties next year than this? We can have no rational prospect of the renovation of those parties, and of their return to the principles of liberty. That the Democratic party, as such, has been pro-slavery since the time that Martin Van Buren gave his veto pledge in his Inaugural address, cannot truly be denied. The Whig party is now split into two divisions, directly antagonist to each other; one headed by Clay, and the other by Tyler, both slaveholders and slave-breeders, and under one or the other of these champions, the Whig freemen of the free States must rally, if they remain true to their party. It will not do for them to say, "We will have a Northern man at the head of the Whig party, who will advocate the principles of liberty." For this plain reason. In advocating them such a leader would immediately come in contact with the slaveholder on the right of petition, or on some other point, and the whole of the Southern Whigs would go over to the Democrats who stand ready to receive them, and the party would be down. In other words, the moment the Northern Whigs take anti-slavery ground, the Southern Whigs will secede. Consequently, it follows, not by chance or by accident, but by INVINCIBLE NECESSITY, that while the Whig party exists it must do the bidding of the slaveholders. So far, then, as the position of the great political parties are concerned, the way for political anti-slavery action is now as fully prepared as it ever will be.

We have no doubt whatever that the truly patriotic throughout the community will soon join those who vote for liberty. The standard is now unfurled, and the people will soon feel themselves compelled to take a stand on one side or the other. They will see that they cannot remain neutral, but he who does not act for liberty must be against it.

A colored man, his wife, and two children were lately arrested in the county of Lorain, Ohio, upon the claim of E. B. Reeder of Cincinnati, a Methodist, that they were his property. The court set the prisoners at liberty on the ground that the Black law requires the claim to be made by the owner of the slave or his agent, and the man making the affidavit had not proved that he was the agent of the owner. The colored people are now safe, beyond the reach of their Christian Master. This slaveholder resided in a free State. "What have the North to do with slavery?"

Mobs seem to be the order of the day in the West and South. An attempt was recently made to set fire to the barn of Rev. J. Mahan of Ohio, well known as an abolitionist, and to attack his house at the same time. Mr. Mahan and family provided themselves with arms, and fired upon the ruffians. Several shots were fired on both sides, and the son of Mr. Mahan had his shirt set on fire by the shot of his assailants. The villains fled, one of them apparently being wounded, but they have not since been discovered. The attempt to fire the barn failed owing to the dampness of the night.

We have received the second number of "The Disciple," a small paper, edited by Enoch Mack, of Dover, N. H., and published at Boston. It advocates Temperance—non-resistance—the equality of women—union of all believers without distinction of sect or condition and no ecclesiastical organization. It is sustained entirely by contributions.

A call has been issued for a great meeting in the Anniversary of the American A. S. Society at Albany, Oct. 6.

The Great Western Convention of Anti-slavery Methodists is appointed to be held at Cincinnati, Oct. 20.

The Church in Williston Vt., has voted to withdraw all fellowship from slaveholders.

## Christian Slavery.

Dr. Channing has remarked, that while the evils which afflict society usually grow lighter in proportion as knowledge and civilization increase in a community, the burden of slavery grows more and more grievous and intolerable. Slaves to savages are usually in a much better condition than those of their enlightened and christian neighbors.—They perform less labor, suffer less punishments, and enjoy more liberty. This very fact was the occasion of the Florida war.—The slaves run away from the planters in Georgia, and the settled parts of Florida, and took refuge, in considerable numbers, among the savages. True, they were, to a certain extent, made slaves by them, but they became inmates of their families, and shared the fortunes of their owners, whether prosperous or adverse. At the commencement of the war, it was estimated that five hundred runaways lived in this condition with the Indians, and it appears from official documents that they were the principal means of inciting the Indians to resist the demands of the Government, for fear lest they should be translated from savage to Christian slavery.

John Wesley pronounced American slavery to be "the vilest that ever saw the sun," and a comparison of the condition of the slaves in the United States, with those of any other part of the globe, will show that Christian slavery is worse than Mahomedan or Pagan, and that Wesley's assertion, at the end of a century, is as true as when it was first uttered. The enlightened Christian slaveholder possesses a discriminating mind, and often extensive knowledge. His plans of labor and business for his plantation are laid with care and forethought, and executed systematically. He works his slaves upon a system. He provides for their indispensable wants, and in return appropriates all their time. The master is regular and systematic in working his slave, in feeding him, in flogging him, in abridging him of social and religious privileges and intellectual advantages. In savage life, the slave shares with his master the unevenness of life; he works with him in the field, or pursues with him in the chase or fights with him in the battle. In his fits of anger, his master will abuse him, and perhaps sometimes kill him. But he does not, like a Christian master, systematically degrade his slave to the condition of a beast. He is not provided with a great variety of instruments of torture, which may inflict the greatest physical suffering upon the slave, and yet impair but little his capacity of being profitable to his employer. The exercise of the social and religious feelings, or of the intellectual powers, is but little restrained.

Rev. J. Perkins, missionary to Persia, writes from Oromiah as follows:

"The condition of the Nestorian Christians, too, for whose salvation we are more particularly laboring, is such as often remind us of the slaves of America. They are trodden down to the dust by their Mahomedan masters, not for difference of color, but for bearing the name of Christ. It is truly affecting to witness their degradation, and often their sufferings. There is, however, but a small comparison between the rigors and horrors of their condition, and that of the southern slave. The Nestorian, notwithstanding all his disabilities is never bought or sold—he may hold private property to some extent—may receive missionaries to instruct him—may send his children to school—enjoys the sanctuary of his house unmolested, and feels and acts as though he thought himself a man. Yes, though I blush and my heart sinks within me at the acknowledgment, yet truth and candor compel me to say, that in all my travels and residence in these dark realms of MAHOMEDAN DESPOTISM, I have seen nothing in the shape of oppression to equal and scarcely to bear comparison with the rigors and abominations of that under which millions of immortal beings are at this moment groaning in our own CHRISTIAN, PROTESTANT, REPUBLICAN AMERICA.

Were the natives of this country to know the extent and the enormities of slavery in America, how pointedly would they apply to us the cutting proverb, "Physician, heal thyself!"

Yet while Christian slavery is thus the most cruel of any under heaven, the American Board sends its agents to those who defend it as a Gospel institution to ask for funds to evangelize the heathen. They ask those who buy and sell their fellow Christians to take seats with them when they deliberate upon the most approved plan of missionary operations and thus say to the slaveholder that the gospel, which they send to the heathen allows them to make merchandise of their brethren and sisters in the Lord.

## "One Idea."

Abolitionists are said to have but one idea. There is no truth in this assertion. They are active in every moral enterprise. They are the most efficient portion of the temperance organization. They are advocates for general education, and are always found among the supporters of good order in community, and are steady and industrious in their vocations.

But suppose the charge to be correct, what then? Is the idea a contemptible one? It is true they have an idea, that the personal, civil and religious liberty of nearly three millions of human beings, our own countrymen is an object of some value. Are they mistaken in the supposition? Our fathers thought that the possession of their political rights was worth a seven years war with the most powerful nation on earth. What were their disabilities compared with those of the slave? They possessed themselves and families. They travelled where they pleased. Their property was their own.—They worshipped God as they pleased, without being obliged to ask leave of a master. They had the Bible in their houses. Their children were educated in schools and colleges. To a great extent they made their own laws and elected their own magistrates. In nearly every case, the meanest citizen was entitled to a jury trial. Yet in the possession of personal liberty, and entire religious freedom, they waged a long and bloody war, because they would not be taxed without their consent. They were determined to maintain their political rights.

Now the slaves are deprived of every right: of themselves, families, education, wages, representation, and even of petition.—The rulers of the nation will not even let them beg for a redress of grievances. They have solemnly determined that two and a half millions of "the people" shall not have the privilege of begging that their tremendous burdens may be taken from them.—Can human beings be deprived of their rights to a greater extent than our slaves? Who accuses our fathers of having only one idea because they were determined to be politically free? Who stigmatizes Lafayette because he forsook his own land and embarked all his fortunes with them? The number of our slaves is nearly as great as that of our fathers of the revolution, and their disabilities and oppressions a thousand times greater. There can be no comparison between them. And shall we take no interest in their liberty, especially when their rights and our's are most intimately connected, and in defending them, we defend our own also?

We ask that those who charge us with having but one idea will consider the magnitude of the interests embraced in it—involving all the rights that belong to a man, and that render life desirable. Does not the liberty of several millions deserve attention and consideration, as well as a National Bank, or a Distribution of the land proceeds? May we not retort the charge upon our accusers, that they are the men of narrow comprehension—that they are so entirely swallowed up in pecuniary schemes of finance—in calculations of dollars and cents—that they have no room left in their minds for any conceptions of truth—righteousness—justice—of civil or religious liberty—no regard for the rights of men, except in that little narrow channel of financial expediency, where their minds wander backward and forward, in the same beaten path, calculating the success of cutting and deep laid political projects, without the least reference to the great moral interests of the community, or the general welfare of mankind?

The Philanthropist contains an account of the mob at Kaskaskia, Illinois—of a murder at Lancaster, Ky.—of a shocking murder in Kosciusko, Miss.—of a terrible affray and murder at Carrollton, La., in which one man was killed and several wounded and maltreated—of a mob in Pittsburgh, which assaulted the house in which Rev. E. Smith was lecturing on slavery—of mobocratic proceedings on account of the President's veto at Circleville, Ohio, at Louisville, Ky., and at Washington city—of a case of lynching of a boy who was taken from Cincinnati into the Kentucky woods, and whipped almost to death because he would not confess that he had stolen \$20, and of the burning of the African church in New Albany. A pretty fair batch for one paper to hold, and every case, we believe, originated directly or indirectly, from slavery or alcohol.—These are the fountains of violence and crime, and while slaveholding and rum-selling are legalized, mobs and outrages will abound.

County and Senatorial Conventions are being held in all parts of the State of N. Y.

## Appeal on behalf of the Amistad Africans.

The appeals heretofore made for funds for the defence, support, and education of these Mendi Africans, have been successful, and the money so generously contributed, has been economically expended, and with the happiest results. The sums contributed and the expenditures made have been published in the American and Foreign Anti-slavery Reporter and the New York Journal of Commerce, for the information of donors and all persons interested. The time has now arrived when another appeal has become necessary.—Such facts has recently come to the knowledge of the Committee, respecting the native country of these Mendians, and the feasibility of their reaching their kindred and homes, if they can be sent to Sierra Leone, that it has been determined to send the whole body of them (now reduced to thirty-five in number) back to Africa the present autumn. They will leave for Sierra Leone as soon as the necessary funds shall be contributed. The Committee have in view two ministers of the Gospel, one white, and one colored, to accompany them to Mendi, and take up their abode with them as religious teachers, so long as the providence of God shall direct; and they are desirous of engaging one or two more, to be associated with these brethren as missionaries to Mendi.

Contributions are earnestly requested.—Remittances may be made by mail or otherwise, directed to Lewis Tappan, No. 7 Dorr's Building, corner of Hanover and Exchange Streets, rear of Merchant's Exchange. Donors, if they choose, can specify whether their donations shall go towards defraying the expenses of the passage to Sierra Leone &c., or for the support of the religious teachers. If not otherwise directed, the Committee will appropriate according to their discretion.—All donations will be acknowledged, and a paper containing the acknowledgement sent to every donor. The expenditures will also be published as heretofore.

Ministers of the gospel are requested to take up contributions in their congregations, and the friends of these Mendians, and of the evangelization of Africa, are invited to form committees for the purpose of raising funds for the objects named.—It is scarcely necessary to add, that the wages of unrighteousness ought not to be used to propagate the gospel among the heathen, and they cannot be received for this object. The prayers of God's people are solicited on behalf of the liberated Africans, and the contemplated mission. The season is so far advanced, that the IMMEDIATE ACTION of the friends of these Mendians is necessary to insure the accomplishment of the object in view.

S. S. JOCELYN,  
J. LEAVITT,  
LEWIS TAPPAN, } Committee.

Editors generally are respectfully requested to give the above one or more insertions.

HONORABLE MURDER.—We mentioned a few days since, that a duel was to have taken place on the 6th inst., opposite Prentice, Miss. between Judge Teney and Mr. Rowley, both of Louisiana: weapons rifles, distance thirty steps. It took place according to arrangement, and Judge Teney was killed at the first fire. The parties, says the Louisville Journal, stood back to back. Discovering his error, he was in the act of resuming his position when the word was given, and he received his adversary's death shot in his back. *Journal of Commerce.*

HENRY CLAY.—Our readers will note particularly the statements of Mr. Fuller respecting what he saw and heard at Ashland, the plantation and residence of Henry Clay. Who can read the story of that old woman, and think of what such a mother must have suffered, and then look with complacency upon Henry Clay, the author of her calamities? He to be President of the United States! Never, never! *Emancipator.*

HEATHENISM IN THE SLAVE STATES.—A Christian writer in the "Western Luminary," a paper published in Lexington, Ky. uses the following language:—I proclaim it abroad to the Christian world, that heathenism is as real in the slave States, as it is in the South Sea Islands, and that our negroes are as justly objects of attention to the American and other Boards of Foreign Missions, as the Indians of our western wilds.—*Emancipator.*

ANOTHER FREE STATE.—The people of the Canary Islands have declared themselves independent of the crown of Spain. There are thirteen of them—a magic number—all of which have been subject to Spanish Government since the year 1532.

The Cherokees are making favorable progress in civilization; many of them are possessed of much intelligence, and are now subscribers to the best periodicals in the Union.

SIGNAL OF LIBERTY.

Wednesday, October 20, 1841.

"IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY."

NATIONAL AND STATE ADDRESSES.

In consequence of the increasing demand... the former supply being exhausted; TWO THOUSAND COPIES of the above Addresses are now ready for delivery.

Our Travelling and Local Agents, THROUGHOUT THE STATE, are ESPECIALLY REQUESTED TO NOTICE THE TERMS ON WHICH THIS PAPER IS PUBLISHED.

Correction.—In the article headed "One Idea," on our first page, 4th line from the end, for "cutting" read cunning.

THE CONVENTION.—Our friends will remember that the State Liberty Convention meets at the Court House at Ann Arbor next Friday, at 10 o'clock, A. M.

McLEOD ACQUITTED.—This important trial has ended in the acquittal of the prisoner. Judge Gridley charged the jury in a speech of two hours.

TICKETS.—It is very important that every town be seasonably supplied with Liberty tickets. Many votes are sometimes lost for want of them.

THE ELECTION.—The present is an important crisis in our enterprise of redeeming the State from pro-slavery influences.

Our organization was commenced and is sustained for the purpose of carrying out the great principles of political equality and justice towards our whole population without distinction of color or condition.

We therefore would urge upon our friends to be active and vigilant where much is at stake. The considerations we have thrown out in our paper to-day will be found to have weight with that class who are disposed to vote the liberty ticket.

Look out for lies and perversions of truth without number about this time. It cannot have escaped observation that the adherents of one party have, or think they have, a deep interest in rendering our vote as small as possible.

The editor of the Detroit Daily Advertiser, Oct. 18, has the following compliment to the Whig Abolitionists:—"A Whig abolitionist is a stubborn animal, susceptible of being neither coaxed nor driven."

The Jews always emancipate their slaves when they embrace the Jewish faith. They will not hold a lot her Jew in slavery. What a lesson to the disciples of Jesus.

Hon. John C. Spencer, of N. Y., has been appointed Secretary of War, and has entered on the duties of his office.

The Candidates.

Now that the candidates who are to be voted for on the first and second days of November are generally selected, we shall throw out some remarks on their character and qualifications.

We say in the first place, that the cause of Liberty and equal rights, has nothing to hope from the election of the candidates nominated by the Whig and Democratic parties. It is true that LIBERTY and EQUALITY are trumpeted forth by the papers which advocate their election from week to week.

Secondly, we say that the cause of temperance will gain nothing by the election of either set of candidates. The great majority of our legislators are ram-drinkers, and furnish the poison to others. We are credibly informed that all our Governor's thus far have habitually used intoxicating liquors.

There have been thus far but very few members of the legislature who have not used intoxicating drinks, and we have been told that their influence is greatly circumscribed from that very circumstance.

We have learned that petitions to the legislature for the abolition of the License System will be circulated through the State for signatures soon. The number of temperance voters in this state must amount to some thousands.

Thirdly, we remark that men of general profligacy of character, and those who are habitually and grossly vicious, should not be trusted with power. They are unworthy of it. They will not use it rightly. Their plans will be selfish and contracted.

Fourthly, we remark, that among the party candidates are usually some nearly allied

to those last mentioned, who are characterized by a mixture of indolence, imbecility and dishonesty. Such are commonly without any steady business: but are, notwithstanding, "great politicians."

Fifthly, we say there is another class of men among the party candidates who are unworthy of receiving suffrages, and those are the mere politicians—the strict partisans. The country to them is nothing, but the party, every thing. We cannot better designate them than by referring to the conduct of the Democratic members of the Legislature last winter.

If we have been correct in our premises thus far, it follows that there are valid objections against ALL the candidates of the two great parties, which ought to preclude them from receiving the votes of those who seek the good of society.

Now the LIBERTY PARTY offers to the voters of the State a set of men who are unexceptionable in all these points, and yet qualified by capacity and general knowledge for the situations for which they are designated.

In NATHAN POWER, of Oakland, we find a substantial, practical farmer, universally respected for his application, intelligence, sound understanding and general probity of character.

In regard to the nomination for Senators from this District, we ask our readers who are acquainted with MURKIN KENNY and EDWARD F. GAR, to compare their qualifications with those of their opponents. We ask the same investigation in reference to the Liberty candidates to the Legislature generally.

The citizens of Evansville, (Va.) have held a meeting to consider what should be done in reference to the uncommon influx of colored people into the town. They appointed a committee of five to examine into the character of the colored people of the town and neighborhood.

Lectures—Prospects of our cause.

We have devoted some part of our time of late to lecturing, and in most places have met with a kind reception, and we are happy to inform our readers that our cause is rapidly progressing. In Superior the audience was large, and a majority of them respectful and attentive.

From Northfield we soon found ourself in the beautiful town of Sharon, where we lectured twice to an intelligent audience, most of whom were farmers. In this town but one vote was given last fall for Birney and Earle.

Union Missionary Society.

The first number of the Union Missionary Herald has reached us, published at Hartford, Ct. We have apprised our readers that a new Missionary society has recently been formed at Hartford, designed to concentrate the contributions of the colored Christians.

The first projected Missionary station is Meriden. Cinquo and his companions are anxious to return to their native country, and are desirous of having a station established there.

Missions not connected with slavery have been established by the American Wesleyan Missionary Society, among the fugitive slaves in Canada, by the Freewill Baptists in British India, and self-supporting anti-slavery missions have been originated and sustained in Canada, Jamaica, and Oregon.

THE WORK DONE.—We are informed from good authority that the several Baptist Associations in this State, including, we believe, ALL the Baptist churches, have resolved to withdraw all Christian fellowship from slaveholders.

White slaves are very common at the South. Advertisements for runaways who will endeavor to pass themselves as white men, are frequent in the Southern papers. For instance, "William, 22 or three years of age, about five feet, eight inches high, and very white—his eyes are brown and his hair straight, and he will no doubt attempt to pass as a white man."

The Elections.

Ohio.—The result of the election as far heard from, gives 3 senators and 33 Representatives to the Democrats, and 2 senators and 14 representatives to the Whigs.

Georgia.—A Democratic Governor has been elected by about 4,000 majority. The Whig majority last year was about 8,000.

Vermont.—Whig majority last year, 15,000—this year it was reduced to a few hundred, and no election.

Maine.—Whig majority last year, 67.—Reported Democratic majority, this year, about 8,000.

Maryland.—A Democratic Governor has been elected by a majority of 1568. Two counties not heard from.

Pennsylvania.—The returns as far as heard from are favorable to the Democratic party. A Democratic Senator has been elected from one District which gave 3,000.

Wisconsin.—This Territory has gone Democratic by some hundred majority. All the recent elections seem to result very unfavorably for the Whig party.

The Liberty party of Ontario County, N. Y. have nominated HIRAM PRITS for member of Congress, in opposition "to honest Frank Granger." They have also made nominations for the Legislature and for Coroners.

The Ohio Free Press (Whig) says, that the delay in confirming the nomination of Mr. Everett had an effect on the elections both in Maine and Vermont.

Cass and Van Buren Counties. It will be seen by the report from these Counties that the friends of Liberty there have wheeled into line.

"You see by this that we are moving in this region; our numbers are small, but our faith is strong and our hearts are warm; we are determined to act upon the principle: 'better to stand alone and do right, than go with a million and do wrong.'"

For the Signal of Liberty.

Messrs. Editors:—The following preamble and resolutions were adopted by a Convention of delegates from the Baptist Churches in the counties of Jackson, Hillsdale, and Ingham, which Convention was held at Jackson, on Wednesday, Sept. 29th, 1841.

Whereas: Slavery is a practical violation of the following divine injunctions; "Thou shalt love thy neighbor as thyself;" "All things whatsoever ye would that men should do unto you, do ye even so unto them."

"Be ye therefore merciful, as your Father also is merciful."

"Do good unto all men."

"Be kindly affectioned one to another, with brotherly love, in honour preferring one another."

"Be of the same mind one toward another."

"Provide things honest in the sight of all men."

"Render therefore to all their dues."

"Owe no man any thing but to love one another."

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Resolved, That to fellowship, as Christians, those who hold their fellow men in bondage—regard and treat them as their property, and subject them to their will and pleasure in all things, is no less than to approve what God condemns, and cast reproach and contempt upon the Gospel of Christ.

Resolved, That duty to God, ourselves, the oppressor, and the oppressed, imperiously demand that we express our deliberate and settled conviction to be, that no person can be a follower of Christ, and exemplify his spirit, while guilty of holding his fellow men as slaves.

Resolved, That in obedience to the command "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" we will not admit slaveholding ministers to our pulpits, nor slaveholding professors to the Lords table.

Respectfully yours, R. B. REXFORD.

For the Signal of Liberty.

JACKSON, Oct. 15th, 1841.

Ex. COMMITTEE, &c. Gentlemen:—When I wrote you last, I was apprehensive that the state of my health would be such, that I should be unable to attend the State Senatorial and County Conventions then to be held at Adrian. I did, however, so far recover my health as to attend them and to give an address to the people in Adrian and Brooklyn.

You have doubtless ere this, received the proceedings of these Conventions officially. There has as yet been hardly a sprinkling of 'INDEPENDENT LIBERTY SEED' sown in that important County, by means of lectures, papers, &c. There was once considerable "moral suasion" ABOLITION, coupled with "political suasion" "Tylerism," abolition in Lenawee. Whether it will yet come out like gold seven times well refined, through the pro-slavery "Tylerism" crucible, remains to be seen. Let us, however, leave the past and hope for the best in the future. The liberty friends in this county were considerably disappointed in not being able to obtain from the first edition printed, their lot of National Addresses to scatter over their county.—Under all these disadvantages, the Conventions were even larger than might well have been anticipated.

Every day's observation and experience deepens my convictions of the indispensable importance of the thorough organization of the straight-out INDEPENDENT friends of LIBERTY, and of increased and constant AGITATION among the untrammeled portion of the people, of the whole subject of American Slavery in all its tremendous and oppressive bearings upon us as a people. The great mass of the people are yet in their midnight slumbers upon the subject, with the pro-slavery party and ecclesiastical curtains of death drawn around them, being "ever and anon" liberally dosed by a quackish hand, with that invaluable pro-slavery nostrum, commonly called "prejudice against color," but more strictly, haughtiness and power over helplessness, degradation and misery.

The number of our liberty friends in this county who have yet come out straight to show the genuineness and consistency of their liberty-faith by the genuineness and consistency of their LIBERTY notes, though not yet large, are very firm and determined, and will be active and sacrificing, and accomplish much for the cause. As soon as they receive their National Addresses, a number of active liberty men in this county, while distributing them, will hold a series of liberty meetings thro' the Towns and School Districts. If this course shall be well persevered in, the time is not distant when the interesting and promising county of Lenawee will give a good account of herself for INDEPENDENT LIBERTY. I have very great confidence in carrying our whole cause directly to the people—the disinterested and independent farming population. The leading influences of our villages and towns (with occasionally a noble exception) will not come into this, or any other unpopular cause until the body of the people begins to move and it shall thus begin to become popular. Let the energies and the efforts of our friends be mostly expended away from towns and villages. Efforts put forth among the upright and unsophisticated yeomanry of our country will at least be worth 100 per cent. more to advance the cause of liberty than the same would be, at the centres of political influence where no argument is often acknowledged as having any force, but the argument of numbers!

I see that each of the opposing parties to liberty, (though "Tylerism" has wrested from them both, every thing under which to rally but their old and almost obsolete names,) are still resorting to some of their usual subterfuges for political capital. Their leaders, as ever, are mutually and gravely declaring that nearly or quite all the liberty votes have been and will be taken from their own favorite party.—It must of course be self-evident that one of these solemn declarations must be false; and whether either of them be true a discerning public must judge. Might we not well suppose that the honest portion of the people of our country were sick enough from our late signal national rebuke, with the hollow and wicked doctrine of "doing evil" under the pretence that some good would follow. This remarkable nation has been deeply schooled on the subject of Slavery, for the last half century in these false ethics, "of two moral evils choose the least," "do evil that good may come," "the end justifies the means," &c. This subtle pro-slavery schooling of this nation has amazingly bedimmed the moral vision and blunted the moral sense of the people, and wonderfully corrupted both the church and the state. Whether vitality and strength enough remain to prove a preservative, is yet to be known. Now the truth is, that the enlightened, consistent and independent friends of liberty are neither Whigs nor Democrats in the modern acceptation of the terms. For the very moment a man becomes truly enlightened upon the slave power of this nation he at once clearly sees that it arbitrarily controls the National finances, the National Finances, and the northern ends of both the old National parties and thus completely prostrates every free laboring northern interest.—When the man who was once a modern Whig or a modern Democrat sees this, his philanthropy, and his own love of liberty unite to prompt him at once to throw aside his old party as he would an old garment, worn out and worse than useless; or as he

would pluck a servant from his bosom that was stinging him to the heart.

He then clearly sees, that to talk about a Bank or a Sub-treasury, which the slave power is certain to mould and fashion, for its own interest, as clay is moulded and fashioned in the hands of the Potter, would be as idle as to attempt to cleanse a filthy stream whose fountain is incessantly pouring forth filthy and polluted waters; or like putting "the cart before the horse" or the boiler of a steam engine far in advance of the machinery. He then sees clearly that the twelve hundred million power of the South has ever controlled northern interests by controlling the northern ends of both the old National parties, as certainly and as exclusively as it has made the President's of this "Republic" out of slaveholders 40 out of 52 years—the Speaker in Congress, 30 out of 32 years—6 out of 7 Foreign Ministers—Secretaries of State 37 out of 52 years—Attorneys General's, 33 out of 52 years, and other national officers in the same ratio, while the North have TWO nominal freemen to the South ONE, and pay nine-tenths of the National revenue. Surely is not the North a "conquered province" by the SLAVE POWER. Until a man shall plant himself upon this high and broad foundation of truth, in which position he can just begin to survey the length and breadth of the almost omnipotent power of Slavery over this nation, he can not I think be considered an enlightened abolitionist or an able statesman, one who is competent to act for the constitutional emancipation of the slave and for the highest ultimate good of our whole country, morally, politically and financially.

I have received communications from our friends Alvan Stewart, Thomas Morris, Gerrit Smith, William Goodell and Joshua Leavitt, giving as their reasons why they could not be present at our Conventions, and expressing much solicitude and high hopes relative to the cause of liberty in our State. Mr. Morris had for some weeks been upon a sick bed but was at the time of his writing, convalescent.—Our New York friends had all previously been extensively mortgaged to the cause of liberty in their own State to attend a series of Liberty Conventions. They deem the entire redemption of the Empire State from the least and last remains of Slavery of immense importance to the slave and to the welfare of our common country. May great and speedy success crown their noble efforts. They say, and perhaps truly that the friends of liberty, every where, must generally adopt the tactics of Nehemiah for "every man to build the wall over against his own house." It would indeed have been pleasant to enjoy a visit from many of our devoted friends from abroad, as I had fondly anticipated we should; but if we can not, let us all lay to and work the harder ourselves that our own State shall not fall behind in this glorious enterprise.

Fraternally yours,  
S. B. TREADWELL.

\*The proceedings of the Lenawee County Conventions have not yet reached us. Will the Secretaries forward them without delay?  
Editor.

For the Signal of Liberty.

The friends of liberty in the Counties of Cass and Van Buren assembled agreeable to previous notice, in the Court-house, in the village of Cassopolis, on Tuesday the 12th inst., for the purpose of nominating Representatives to the State Legislature, and also a Commissioner for Cass county. The meeting was organized with the usual formalities. Prayer was offered by the chair Rev. Luther Humphrey. The object of the meeting was stated by Mr. Olmsted. On motion, resolved that a committee of five be appointed to prepare resolutions expressive of the sense of the meeting. Such committee being appointed, after a recess of ten minutes reported the following preamble and resolutions, which after discussions upon each, were unanimously adopted.

Whereas, American Slavery is not only the greatest moral, but the greatest political evil in our land; and whereas much of the immorality, crime and pecuniary distress, the mobs and lynchings which have taken place in our country may be traced by many channels directly to slavery; and whereas the slave power has long ruled, and still rules in our national councils, and is exerting a most baleful influence over the entire United States in many ways, therefore,

Resolved, That it is the duty and the privilege of every American citizen, who believes in the truth of the declaration of our Independence to use all suitable moral and political means for the removal of these evils.

Resolved, That as the great Ruler of the universe alone, can bless the means which may be used to remove these evils, therefore it is the duty of every christian privately, publicly socially to pray for the removal of them.

Resolved, That political action at the ballot box is a very important means of removing the curse of slavery, and that this should bear the sway in voting above every other possible political consideration.

Resolved, That there is great occasion to rejoice that consistent political action upon this subject is so much increasing in different parts of our country.

Resolved, That however few the number of Abolitionists may be in any place there is no good reason that they should withhold their votes from the Liberty tick

et whether for State County or Town officers.

Resolved, That consistent abolition votes are never thrown away, but will exert a salutary influence upon the surrounding community although the abolition candidate may not be elected to office.

Resolved, That it is the duty of every one to read the Anti-Slavery publications of the day in order that their minds may be enlightened upon this great subject, and this Convention recommends the Signal of Liberty, the Philanthropist and other kindred papers, as imparting the needed instruction.

Resolved, That we do most highly disapprove and seriously deprecate all mob violence against the freedom of speech and of the press.

Resolved, That Congress has no constitutional right whatever to reject petitions from the citizens of the U. S. upon any subject, or to make rules to lay them on the table without any action.

Resolved, That it is the duty of abolitionists to continue to pour upon Congress petitions upon the subject of slavery until they will receive and act upon them.

Resolved, That we highly approve the nomination of James G. Birney for President of the U. S., and of Thomas Morris for Vice President; and also the nomination of J. S. Fitch as Governor of this State and Nathan Power for Lieut. Governor, and John C. Marsh as Senator for this District.

Resolved, That we will use our influence to carry out the principles of the declaration of rights made public in seventeen hundred and seventy six.

On motion,

Resolved, That the Convention proceed to the nomination of officers. The delegates from Van Buren presented the name of Philetus Hayden as the choice of the friends in that county in which the convention concurred.

The Convention next made choice of Sylvester Olmsted, a resident of Cass as the other candidate for Representative and W. S. Elliott for Commissioner.

On motion,

Resolved, That we hold two county meetings before election for the purpose of discussing the subject of political action; appointed one at Edwardsburgh on the 3rd and one at Cassopolis on the 4th Tuesday of the present month.

On motion,

Resolved, That Luther Humphrey, M. Crumb and W. S. Elliott, be a corresponding committee for Cass county.

On motion,

Resolved, That the proceedings of this meeting be sent to the Signal of Liberty; with a request for publication.

LUTHER HUMPHREY, Ch'm.  
W. S. ELLIOTT, Sec'y.

For the Signal of Liberty.

Genesee Co. Liberty Convention.

At a meeting of the friends of impartial Liberty, held at Flint, on Thursday, September 23d, 1841, Adonijah Atherton, of Flint, was called to the Chair, and William Chamberlin, of Genesee, was chosen Secretary.

The Throne of Grace was addressed by John Pratt. After some remarks relative to the business of the meeting, it was voted that a committee be appointed to report to the Convention the name of a suitable person as candidate for Representative from this county, to the State Legislature; and also, a candidate for County Commissioner.

The following gentlemen were appointed said committee, viz: John Pratt, of Genesee; Jerec Atherton and Ezra N. Carrier, of Flint.

The committee, after due deliberation, reported as follows: John Pratt, of Genesee, for Representative; and Shubal Atherton, of Flint for County Commissioner. The report was accepted and adopted.

Voted, that a committee be appointed to correspond with abolitionists in other counties respecting a Senatorial convention.—E. N. Carrier, of Flint; William Chamberlin, of Genesee; and J. N. Robinson, of Flint, were appointed said committee.

The following gentlemen were appointed delegates for Genesee county, to the Senatorial convention, viz: Perez Atherton, Harvey Andrews and Dwight Hazleton.

The following resolutions were adopted by the Convention:

Resolved, That we concur in the nomination of the State Convention for Governor and Lieut. Governor.

Resolved, That the proceedings of the Convention be signed by the Chairman and Secretary, and sent to the "Signal of Liberty" for publication.

ADONIJAH ATHERTON, Ch'm.  
WILLIAM CHAMBERLIN, Secretary.

ABOLITIONISTS CONVICTED.—The trial of Burr, Work and Thompson at Palmyra, Missouri, for attempting negro stealing, resulted in their conviction, and they have been sentenced to twelve years confinement in the penitentiary. The St. Louis New Era says it is the intention of the defendants to take the case before the Supreme Court.

We say to the South, go on!—imprison if you will!—fill up the cup of wrongs!—finish your mad career! "Twelve years" why, they will not have rolled away ere they will hear the shouts of the assembled multitudes around their prison walls, as Liberty's triumph is consummated, and slavery is numbered forever with the things that were. Remember the Bastille.

People's Advocate.

From the Report of the N. Y. Ex. Com. John Tyler.

But John Tyler was nominated and elected Vice President, because he had the terrible mark, that one great qualification, an owner of men, a slaveholder. Strange thought, that in a republican form of government, whose center of all men, is: freedom and equality, that this same people should select a man for the second office in that nation, whose main qualifications consisted in his abhorrence of those principles; whose life had been spent in treading human beings and their rights under his feet; whose bread, clothing, and education, and very existence, are pinched out of helpless slaves; yes, that he owed his being and every comfort that he enjoyed, to the transgression and defiance of the declared sentiments of the nation, put forth in the hour of its honest distress, on the 4th of July 1776; who compelled slaves to work for him for nothing but the coarsest food and vilest clothing, placing all he earned beyond a wretched subsistence in his own pocket—and this he extorted with whips, chains, fetters, pistols, guns, stocks, and dungeons; yes, more, and some of these slaves he bought, and some he sold, for money, & some of them are said to be nearly related to him. This was the man whose qualifications won the confidence of his slaveholding and pro-slavery countrymen.

A Wanton Outrage was lately committed at Maysville, Kentucky, in the demolition of a church erected by the blacks in that town, by a mob. The building was built principally by the blacks themselves and under the sanction of the Methodist Episcopal Church. There was no destruction of any thing disorderly, and the demolition of the edifice was without provocation.

Provocation indeed to perpetrate "this act so much more an outrage" than the every day plundering of these same blacks.—This church building was only the result of their industry and toil. In this same town of Maysville, and the country around it is esteemed lawful and honorable to take away from the black man all the profits of his labor. This deed is done daily, where there is no complaint of any thing disorderly on the part of the slave—the dastardly act of pilfering the poor wholly without provocation. Put then this and that alike on the list of "WANTON OUTRAGE!"—Friend of Man.

SLAVERY AND OFFICE.—Lord Palmerston has announced to the Anti Slavery Society, that "Government will appoint no persons to office under the crown where slavery and the slave trade exists, who are not decidedly opposed to those systems of crime." So we may now look out for nobody but abolitionists as ministers, consuls, &c. from her majesty's government.—Balt. Sun.

MARRIED.

In Scio, on the 14th inst., by the Rev. J. Piper, Mr. John Comstock of Commerce, Oakland County, to Mrs. Lydia Seymour, of the same place.

DIED.

In Ann Arbor, on the 15th inst, Caroline Worcester, aged 10 years and 6 months, youngest daughter of Rev. J. P. Cleveland.

Resrly, we believe, has one so young been followed to the grave by so large a number of sincere and heart-stricken mourners—after very remarkable maturity of intellectual and moral character had rendered her an object of peculiar interest. While her benevolent and affectionate temper, the gentle mildness of her deportment, her scrupulous regard for the feelings of others, and the pure moral principles which seemed to govern her feelings and actions, gained her the affection of all who knew her.

By her teachers and fellow pupils, in the Sabbath school and elsewhere, her memory will long be cherished with the most tender affection.

To her weeping parents and to all those of her acquaintances who have been accustomed to watch the development of the religious character in the minds of the young, there can remain no doubt that God has prepared her by his Spirit for her early departure. All her deportment during her last severe illness, and the calm composure with which, in perfect consciousness of her approaching end, she met the last dread struggle, forbid her friends to sorrow as those that have no hope.

On Sunday afternoon, after very appropriate religious services in the Presbyterian Church, which were performed by the Rev. Prof. Whiting of the University, her remains were followed to the burial ground by a weeping throng of the aged and the young.—Standing around the grave the children, her late companions in the Sabbath school, sung the hymn,

Farewell!—we meet no more,  
and the loved form was then laid in its last resting place on earth, to wait the archangel's trumpet, and then,  
To rise in full immortal prime,  
And bloom to fade no more.

On Saturday morning 16th inst., HENRY Church, aged 17 years.

TAKEN UP

BY the subscriber, living in the town of Green Oak, Livingston County, on the 5th of October, inst., a dark brown steer, two years old; no other marks perceivable. The person, owning such steer, will come forward, prove property, pay charges and take him away, otherwise he will be disposed of according to law.

JOHN MONAHAN.  
Green Oak, Oct. 13, 1841.

# LIBERTY TICKET.

FOR PRESIDENT  
**James G. Birney.**

FOR V. PRESIDENT,  
**Thomas Morris.**

FOR GOVERNOR  
**Jabez S. Fitch.**

For Lieut. Governor,  
**Nathan Power.**

WAYNE COUNTY NOMINATION.

SENATOR—First Senatorial District,  
ARTHUR L. PORTER, of Detroit,  
SAMUEL P. MEAD, of Plymouth.

REPRESENTATIVES,  
CHARLES H. STEWART, Detroit,  
HORACE HALLOCK, do  
HIRAM BETTS, Redford,  
ANTHONY PADDOCK, Livonia,  
GLODE D. CHUBB, Nankin,  
RUFUS THAYER, Plymouth.

FOR COUNTY COMMISSIONER,  
THEODATUS T. LYON, Plymouth.

WASHTENAW CO. NOMINATION.

SENATORS—Second Senatorial District,  
MUNNIS KENNY, of Washtenaw,  
EDWARD F. GAY, of Livingston.

REPRESENTATIVES,  
SAMUEL W. FOSTER, of Scio,  
JUSTUS DUTTON, of Ypsilanti,  
SAMUEL NORRIS, of Pittsfield,  
FRANCIS M. LANSING, of Lodi,  
ROBERT EDMUNDS, of Saline,  
JOHN PEEBLES, of Salem.

FOR COUNTY COMMISSIONER,  
RUFUS MATHEWS, of Northfield.

JACKSON CO. NOMINATION.

SENATORS—Fourth Senatorial District,  
Dr. V. MEEKER, of Ingham,  
ERASTUS HUSSEY, of Calhoun.

REPRESENTATIVES,  
SEYMOUR B. TREADWELL, Jackson,  
ROSWELL B. REXFORD, of Napoleon,  
THOMAS MCGEE, of Concord.

FOR COUNTY COMMISSIONER,  
REUBEN H. KING, of River.

OAKLAND COUNTY NOMINATION.

SENATORS—Sixth Senatorial District,  
WILLIAM G. STONE, of Troy,  
ROBERT MCKAY, of Oxford.

REPRESENTATIVES,  
JOHN THAYER, of Farmington,  
PITTS PHILLIPS, of Southfield,  
HENRY WALDRON, of Troy,  
GEORGE SUGDEN, of White Lake,  
HORACE STOWELL, of Highland,  
JOSEPH MORRISON, of Pontiac.

KALAMAZOO CO. NOMINATION.

SENATOR—Fifth Senatorial District,  
J. P. MARSH, of Kalamazoo.

REPRESENTATIVES,  
JOHN S. PORTER,  
DELAMORE DUNCAN, Esq.

FOR COUNTY COMMISSIONER,  
ALBERT G. TOWERS.

HILLSDALE CO. NOMINATION.

REPRESENTATIVES,  
HENRY PACKER, of Litchfield,  
ETHEL JUDD, of Adams.

FOR COUNTY COMMISSIONER,  
BENJAMIN A. FARNESWORTH,  
SOLOMON A. CLARK, (vacancy)

CORNER,  
STEPHEN NORTH.

CALHOUN CO. NOMINATION.

REPRESENTATIVES,  
CHARLES BORDWELL, of Eckford,  
E. H. JOHNSON, of Albion.

FOR COUNTY COMMISSIONER,  
GEORGE LOWREE.

GENESSEE CO. NOMINATION.

SENATORS—Sixth Senatorial District,  
—  
—  
REPRESENTATIVE,  
JOHN PRATT, of Genesee.

COUNTY COMMISSIONER,  
SHUBAL ATHERTON, of Flint.

CASS & VAN BUREN CO. NOMINATIONS.

SENATORS—Fifth Senatorial District,  
J. P. MARSH, of Kalamazoo.

FOR REPRESENTATIVES,  
PHILOTUS HAYDEN, of Van Buren Co,  
SYLVESTER OLMSTED, of Cass Co.

FOR COUNTY COMMISSIONER,  
W. S. ELLIOTT.

POETRY.

The Memory of Joys that are past.

BY MRS. HEMANS.

There is a tear of sweet relief—  
A tear of rapture and of grief;  
The feeling heart alone can know  
What soft emotions bid it flow.  
It is when memory charms the mind,  
With tender images refined;  
'Tis when the magic spells restore;  
Departed friends and joys no more.

There is an hour—a pensive hour,  
And oh! how dear its soothing power;  
It is when twilight spreads her veil,  
And steals along the silent dale,  
'Tis when the fading blossom close,  
When all is silence and repose:  
Then memory wakes, and loves to mourn  
The days that never can return.

There is a strain—a plaintive strain,  
The source of joy, and yet of pain;  
It is the song of those dying measure  
Some friend beloved has heard with pleasure,  
Some friend who ne'er again may hear  
The melting lay to memory dear;  
Ah! then by magic spells restore  
Visions of the blissful days no more.

Henry Clay, the Slaveholder.

James C. Fuller, a Quaker A. S. lecturer has recently made a tour to the South to purchase a family of Slaves on behalf of Gerrit Smith. He gives the following account of his visit to the premises of Henry Clay.

I also wished to see the imported cattle and plantation of Henry Clay, whose testimony of himself is, "That every pulsation of his heart beats high with liberty." I learned at the stage office that there was no stage to Harrodsburg until the day following, and were I to go on to Frankfort, should not reach the place of destination any sooner than by remaining in Lexington one day and taking the stage the succeeding day which enabled me to accomplish my wishes. Directly after breakfast I started for Ashland, which is about one and a half miles from the city. On reaching it I went to the front door to which there is neither knocker, bell-pull or knob handle. How unlike General Harrison's Log Cabin at North Bend, where political friends assert that the latch-string was always hanging out, so that an old soldier or friend of the General's could always have entrance and a welcome to his board. I stood for some time in front of the house viewing it as having been reared and its inmates sustained by the toil of unrequited labor, and then recurred to the political station of its owner, and in doing so, involuntary thought of our mutual friend, Joshua Leavitt; it was scarcely an involuntary thought for it was suggested by the beautiful appearance and effect produced of a cedar tree on either side of the Senator's door, shooting up, each of them with three stems. The cedar, Joshua has chosen for the crest of the third political party, and thinks, when the Hickory of Tennessee, the elm of New York, the Buckeye of Ohio, and the Persimmon of Virginia, shall have perished into oblivion, the Cedar shall stretch its sheltering arms over the nation. I suppose the Hickory, for its toughness and the smallness of the kernel of the nut, is an emblem of Jackson; the Elm, a crooked warping timber, of Van Buren; the Buckeye, bearing a poisonous fruit, of Harrison; and the persimmon, a Virginia weed, the 'abstraction' of a worn-out soil, an emblem of John Tyler. The Kentucky Cedar, the native State of Birney, is of a slow stunted growth, generally a ragged looking thing, and after many years growth becomes fit for a post in rail fences, and it may be sometimes used as a whipping post for the poor slave. Some of us northern freemen have been whipped and lacerated by new organizationists to compel us to take shelter under the Kentucky Cedar but it is no go, and the tree, I hope will soon be removed, and if an emblem of the tree kind must be used, let us have a "fruit bearing one." As it would have appeared clownish to strike at Senator Clay's door with the heel of one's shoe or boot, I concluded I would seek some other way of entrance, and went round to the other side of the house, there finding a closed door, and as there were no steps other than loose square blocks, free from mortar, supposed that was not a place for entry and proceeded; when opposite the window I saw some colored people, and a little black girl came to me. I asked her if Henry Clay's wife was at home? Her reply—Yes. I wish to see her. She then desired me to walk round that way, which brought me to the door I was first at, and in a little time she opened it and I handed her my card, desiring her to give it to her mistress and say that I wished to see the imported stock. She brought back word that there was no white man about to show it.

I construed this message to mean that a black man had not brains enough to show a bull, cow, or calf. I told her to go back and say I came from England, and a black man would answer my purpose as well as a white man. She hesitated to do so, and as I saw a colored man approaching the house, I went out to meet him, and said, "Where wert thou raised?"

"Washington."

"Did Henry Clay buy thee?"

"Yes."

"I wish to see his improved cattle." "The man who has the care of them is in the orchard," pointing me to it. I said "I will go to him, and I want an apple." As I went along I saw a little boy who appeared to be going the same way, and asked if it was so, and being answered in the affirmative, called to him, and said I would go with him. He appeared an active, lively lad, with an intelligent countenance, and I am mistaken if nature did not design that intelligence should dwell in his bosom. "Canst thou read?" "No." "Dost thou go to school?" "No." "Is there a school for colored people on Henry Clay's plantation?" "No." "How old art thou?" "Dont know." This boy I suppose was about eight or nine years old. After walking a little way, was met by a white man, who said the man who had charge of the cow stock was on the other farm, and that he would send for him. The man whom I was conversing with I found to be a Sussex county man. I wish Englishmen would not live with slave holders, or go to reside in slave States. I said if he would send for him, I would go to the orchard and get a few apples. On getting to the orchard I saw a woman at work with her needle, and as I wished to converse with her, and see her 'hut,' I walked toward her, and after surveying her a moment or so, watching the celerity of her hand, I said, "How old art thee?" "A big fifty." "How old is that?" "Near sixty." "How many children hast thou had?" "fifteen or sixteen." "Where are they?" "Colored people do not know where their children is, for they are sent all over the country?" "Where wert thou raised?" "Washington." "Did Henry Clay buy thee there?" "Yes." "How many children hadst thou then?" "Four." "Where are they?" "I don't know, they tell me they are dead." "How many husbands hast thou had?" "Two." "Is the first dead?" "Yes." "Did Clay buy thy present husband?" "No, he is a freeman." "Did he come on with thee?" "Yes."

The hut in which this source of wealth lives is neither as good nor as well floored as my stable. I then turned away into the orchard, where several slaves were engaged in picking fruit, and asked one of the young men if they were taught to read on this plantation. "No." Having seen all I wanted, I made for the mansion, and found the man was there who had been sent for. Having a whip under his arm, I told him, I need not ask who he was, seeing that he carried his badge of authority with him. He asked if I wanted to see the imported cattle. I said yes, when he replied that they had but little, and that was all out from home: that Mr. Clay's sons have the most, and as there was no full blooded, supposed it was not worth seeing. I said it could not be.— They then made out there was two full blooded calves, but I was satisfied with what I had seen, and only wanted to feel in my own hand the weight of a short handled but ponderous whip, which its possessor said was his riding whip, but had been broken,—and that it answered two purposes, that of a riding whip, and "occasionally to whip them off," alluding to the slaves. What, my friend, is to be learned from these gleanings at Ashland—from the doings of our mutual friend Joseph John Gurney's "dear friend," Henry Clay!! Why, that he buys human kind, male and female, on the spot, which, of all others under heaven, ought to be freedom's own ground, and which ought not to be tainted with the tread of a slave's foot or cursed with his presence.

Perhaps thou art not aware that when a cove of slaves some time since was marched by the Capitol at Washington, on which was floating in the breeze the star-spangled banner, one of them sarcastically sung—

Hail, Columbia, happy land!  
Hail, ye heroes, heaven-born band!  
It reminds me of Moore's sarcasm—  
"The fustian flag that proudly waves  
In splendid mockery o'er the land of slaves."

We also learn that Henry Clay keeps immortal mind, made in God's own image and destined like ourselves, and like himself, to endless happiness or to eternal misery; that he keeps such in mental bondage—in Egyptian darkness!! What are we to expect of a man who can buy, sell, or barter humanity? And what is humanity? Is it not God's creation, and designed to be Christ's by redemption? If it be so, what is its value? Estimate the sufferings in the Garden of Gethsemane, and the death and suffering on Calvary's cross; if the atonement there made, and the triumphant resurrection and glorious ascension of our Redeemer can be to the full extent appreciated, while in this mortal coil, the question can be answered.— And, shall the man who does this, and clothes another with unlimited, irresponsible power—placing in his hand a whip with which he may lacerate woman's flesh—"Woman, God's last, best gift to man," lash her too, and in her daily toil, lash her to become a willing sacrifice to his lusts, shall such a man, who is considered heir presumptive to the Presidential chair be sustained by American abolitionists?—Heaven forbid! God and all nature cries out against it. Yet loud as may be the cry and convincing as may be the sound, for it proceeds from the trumpet that does not give an uncertain sound, yet I fear that there are those in our ranks so wedded and so welded into party, that political bondage will make them, when they want to serve their political bias, and think

they are thereby serving their country and themselves, will be found swerving from the right and from their country's real good. Do not think that Clay is a sinner above all other men. I think not so of him, as far as I have learnt he has about sixty slaves, and they appear to be well fed for slaves, well clothed, and many of them are well formed, fine, grown persons. I would here remark that the superior condition of the Kentucky colored people over those of Maryland and Virginia cannot help striking a very superficial observer, and I account for it by their being better fed, better clothed, less worked and the best of the species kept for breed. In the afternoon I called at the house of Robert Wickliffe, Sen'r., for several years a member of the State Senate, and in my way out of his beautiful pleasure ground fell in with a very active, smart colored boy, of whom I queried—

"Canst thou read?"

"No."

"How old art thou?"

He artlessly, and with a good deal of innocence and cheerfulness, said,

"Not very old."

I told him that was not an answer to the question, and repeated it, when he said,

"Two or three?"

Now, this boy could not be, I think less than eight.

Robert Wickliffe, Sen'r., is a large slave-holder, and emancipated some slaves which were his wife's previous to their marriage, assigning in a printed pamphlet that she is an abolitionist. His son, Robert, was elected to the State Legislature by a majority of 106 over Cassius M. Clay, yet I learnt that little or no dependence could be placed on the result of this contest, for those who voted against Clay would not consent that the Law of 1833 should be repealed, and many thought that neither of them ought to be sent to the Legislature; but Wickliffe it is said, spent five thousand dollars in bribery and intoxicating drinks, and I suppose that Clay's hands are not quite clear in these respects. C. M. Clay is about twenty seven years of age, possessing rare abilities. From Lexington I went forward to Harrodsburg, and was glad to find that my staying at the former place had not impeded progressing in the object of my journey, for Samuel Worthington had been over to the election and returned to Harrodsburg shortly after my reaching it.— On the way, passed through Blue Lick, the celebrity of whose waters are co-extensive with the United States. It is a miserable, dirty hole of a place, yet possessing local advantages but poorly used. While a fresh team was put to the stage, went to get a draught of the water, and found at the spring several white and two colored men, and asked if I could have a drink of the water. One of the white men said it was free for all. I asked him if it would make all free who drank of it.— He replied it was free for all. I said thou dost not understand my question, but from brightening up of the countenance of the colored men, I saw they did, and one of them looking very cheerful said, "We understand what you mean," and I left them to instruct their aristocratic brethren.

From the Friend of Man.  
Our Slave Trade.

Virginia has made more money in the last ten years from the sale of her slaves to Louisiana, Mississippi and Alabama, than from the sale of all the rest of the products of her soil put together. She has lived by selling her man cattle. Those who remained in Virginia were fed on the sales of their brothers and sisters. Slave labor is unprofitable in Virginia, but slave breeding with a foreign market, is profitable! Horrible country and soil, whose commanding staple, for sale and exportation, is its inhabitants. Yes, the northern portions of the slave territory would be destroyed, without emancipation, from a superabounding slave population, whose labor could not profitably be employed, in the States in which they were born. They must emancipate when they cannot sell, and send out of the State. Louisiana, Mississippi and Alabama, destroy, in their balful climate, their slaves so rapidly, that their plantations would soon be without laborers, if they could not buy from Virginia and other States at the North of them.

Fugitives.

Oliver Johnson writes from Pennsylvania, Sept 9:

"I heard much while in Chester county respecting fugitives from slavery, scores of whom pass through that region every year. One venerable old man, a member of the Society of Friends, told me that he had entertained no less than forty under his own roof within the last five months; and another Friend stated, that during the period of twenty-one days, they had passed through his neighborhood at the rate of one for every day. Public sentiment has undergone so great a change that the slaveholder is sure to be baffled, even where the forms of law are in his favor, to regain his flying property. A righteous public opinion in the free states will ere long throw around the fugitive slave a wall far more impregnable than any statutory provisions and before which the forms of unrighteous law will fall powerless as the withs which were rent assunder by Sampson.

London, with a population of 1,000,000, has 12,000 voters: New York, with a population of 340,000, polls 41,000 votes.

The Negro Character.  
BY DR. CHANNING.

The history of the West Indian Emancipation teaches us, that we are holding in bondage one of the best races of the human family. The negro is among the mildest, gentlest of men. He is singularly susceptible of improvement from abroad. His children, it is said, receive more rapidly than ours the elements of knowledge. How far he can originate improvements, time only can teach. His nature is affectionate, easily touched, hence he is more open to religious impression than the white man. The European race have manifested more courage, enterprise and invention; but in the dispositions which Christianity particularly honors, how inferior to the African! When I cast my eyes over our southern region, the land of bowie knives, lynch law and duels, of chivalry, honor and revenge; and when I consider that christianity is declared to be a spirit of charity, "which seeketh not its own, is not easily provoked, thinketh no evil, and endureth all things," and is also declared to be "the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits;" can I hesitate in deciding to which of the races in that land christianity is most adapted, and in which its noblest disciples are likely to be reared? It may be said, indeed, of all the European nations, that they are distinguished by qualities opposed to the spirit of Christianity; and it is one of the most remarkable events of history, that the religion of Jesus should have struck root among them. As yet it has not subdued them. The 'law of honor,' the strongest of all laws in the European race, is, to this day, directly hostile to the character and word of Christ. The African carries within him, much more than we, the germs of a meek, long-suffering, loving virtue. A short residence among the negroes in the West Indies impressed me with their capacity for improvement. On all sides I heard of their religious tendencies, the noblest in human nature. I saw, too, on the plantation where I resided, a gracefulness and dignity of form and motion, rare in my own native New England. And this is the race which has been selected to be trodden down and confounded with the brutes! Undoubtedly the negroes are debased; for were slavery not debasing, I should have little quarrel with it. But let not their degradation be alleged in proof of peculiar incapacity of moral elevation. They are given to theft; but there is no peculiar aggravated guilt, in stealing from those by whom they are robbed of all their rights and their very persons. They are given to falsehood; but this is the very effect produced by oppression on the Irish peasantry. They are undoubtedly sensual; and yet the African countenance seldom shows that coarse, brutal sensuality, which is so common in the face of white men. I should expect from the African race, if civilized, less energy, less courage, less intellectual originality than in our race, but more amiableness, tranquillity, gentleness, and content. They might not rise to an equality in outward condition, but would probably be a much happier race. There is no reason for holding such a race in chains; they need no chain to make them harmless.

The following is an extract from J. M. McKim, a lecturer in the Anti-slavery cause, dated Bellefonte, Pa. August 26, 1841.

"There is one branch of the Anti-Slavery movement, as I think it may be justly regarded, which is making remarkable progress in this State, and that is the self-emancipating department. I have been surprised at the number of 'fugitives from injustice,' as Mrs. Child calls them, who are continually passing through the central part of the State, on their way to the North; and at the deep interest manifested by the inhabitants, in their success and safety. In one town, the name of which for obvious reasons I need not mention, a short time before I came there, a family composed of a mother and seven or eight children, had recently sought refuge on their way to the land of freedom. They were closely pursued, and it was only by the most active vigilance, and much risk of detection on the part of some of the inhabitants, that they were saved. For the purpose of putting them safe beyond the power of their pursuers, five individuals contributed a sum of about sixty-five dollars out of their own pockets.

In another town where I had occasion to stop, and where our cause is but little understood, a band of seven on their way to Canada, had stopped for rest but a few days previous. My informant told me that they were among the finest looking men he had ever seen. They were intelligent and apparently sincerely religious. Their flight seemed to have been the result of much premeditation and preparation. Each man had a pistol and dirk, and they all expressed their determination to die rather than to be taken back. It is not difficult to understand how they could be 'sincerely religious,' and at the same time under the popular error, that violence in self-defence and for the sake of liberty is justifiable.

In another place, a village named Newport, not far off the route to this place, quite a scene had taken place, a short time before I came along. Three men claimed as slaves were apprehended somewhere near, and their claimants were carrying them back to the South, when one of them

whether determined to destroy himself rather than to return to slavery, or in a vain effort to escape, does not appear, but for some reason jumped into the canal and was drowned. This so awakened the sympathies of the people of Newport, and their indignation against the slave holders, that they, although always before but-terly opposed to abolition, came out and rescued the remaining two and set them free. Suits, I was informed, have been commenced by the slaveholders against some of the persons engaged in the rescue.

You see from these facts, that there is a spirit among the slaves themselves that is helping on the work of emancipation.— A young man in Carlisle said to me, "Give me seven or eight dollars, and I will colonize as many slaves as Mr. Pinney can with so many hundred." And so I suppose he could, and more justly, in a shorter time, and more happily for the slave.

THRASHING MACHINES, HORSE POWER, MILLS, &c.

THE undersigned are manufacturing and will keep constantly on hand at their shop two and a half miles west of Ann Arbor, near the Rail Road, HORSE POWERS and THRASHING MACHINES.— The horse power is a new invention by S. W. FOSTER, and is decidedly superior to any thing of the kind ever before offered to the Public. The price of a Four Horse Power, with a good Threshing Machine is 120 dollars, at the shop; without the Machine, ninety dollars. These Horse Powers can be used with two, three or four horses to good advantage. Three men with two horses, can thresh one hundred bushels of wheat per day (if it yields middling well), and it will not be hard work for the horses. The Horse Power and Thresher can both be put in a common waggon box, and drawn any distance by two horses. The Two Horse Power will be sold at the shop, with the Thresher for one hundred dollars; without the Thresher, for seventy-five dollars.

They also manufacture STRAW CUTTERS, recently invented by S. W. FOSTER, which are decidedly preferable to any others for cutting straw or corn stalks, by horse or water power. They also work by hand.— Price, fifteen dollars.

—ALSO—

CAST-IRON MILLS for grinding provender, at the rate of six to eight bushels per hour, with two horses or by water.

—ALSO—

SMUT MACHINES of superior construction. Invented by S. W. FOSTER.— Price, sixty dollars.

S. W. FOSTER, & Co.  
Scio, June 23, 1841. 10-ly

MORTGAGE SALE.

DEFAULT having been made in the condition of a Mortgage executed by Rufus Crossman and Lucy his wife, to the undersigned, January fifteenth, eighteen hundred and thirty eight, and Recorded in the Registers office, in the county of Washtenaw, in Liber No. seven, page three hundred and one, of the equal undivided half of the "Scio Mill property," including the water-power, Mills and Machinery, and about twenty five acres of land, adjoining the village of Scio, in said county, and lying on both sides of the River Huron, together with the rights of flowing lands covered by the mill pond, (for a more particular description of the premises, reference is made to the record of said mortgage,) and no proceedings at law having been instituted to collect the debt secured by said Mortgage or any part thereof.

Notice is hereby given, that said Mortgage will be foreclosed by a sale of the mortgaged premises (or some part of them) at public vendue at the Court House, in Ann Arbor, in said county on the sixteenth day of November next, at noon.

SAMUEL W. FOSTER Mortgagee.  
KINGSLEY & MORGAN, Attys.  
Dated Scio, August 9th, 1841.

TAILORING BUSINESS!

A. M. NOBLE, would respectfully inform the citizens of Ann Arbor and its vicinity, that he has recently opened a shop in the Lower Town, immediately over the late mercantile stand of Lund & Gibson, and opposite the shoe store of J. Beckley, & Co., where he is prepared at all times to do work in his line, with promptness, and in a neat and durable manner.

Particular attention will be paid to cutting garments. Produce will be taken at the usual prices, for work done at his shop.— Those who have cash to pay for services of this kind, are particular invited to call.

P. S.—Wanted, a boy from 12 to 15 years of age, as an apprentice to the Tailoring Business.

Ann Arbor, October 6, 1841. 11

ONLY SEE!

"SHILLING CALICOES FOR NINE-PENCE."

THE subscriber has just received from New York, to sell on commission, a general assortment of DRY-GOODS which he will sell much lower than has ever before been offered in this place—for specie or Eastern funds, or an equivalent. He designs making it a ready pay business, consequently no credit will be given.

DWIGHT KELLOGG.  
Ann Arbor, (lower village, No. 5, }  
Huron block,) Oct. 6th, 1841. }

Produce of every Description.

RECEIVED in payment for Job work, Advertising and Subscriptions to the "SIGNAL OF LIBERTY," if delivered at the Office, immediately over the Store of J. Beckley, & Co. 4 pri 28.

Blanks! Blanks!! Blanks!!!

JUST PRINTED, on fine paper and in a superior style, a large assortment of blank summons, subpoenas, Executions, &c.—For sale at this office.

Wood! Wood! Wood!

WANTED IMMEDIATELY, a few cords of good hickory wood in exchange for the "SIGNAL OF LIBERTY."